

SHAKER AND SHAKERESS

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EDITOR.

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THE NEW HEAVEN.

THE SHAKER AND SHAKERESS sends kindly greetings, and would fain waft joyous influences of love, and all-inspiring hope, over the whole "Household of Faith;" not omitting its host of other friends, in the Natural Order, for the year 1874.

We commence the new volume with thoughts upon the *new heaven*; and we bless those who "let patience have its perfect work" while they are creating it. And, through suffering, may the *Shaker and Shakeress* be made more perfect.

A glorious hope inspires us on,
To bear the burthens of our day;
A living faith bids us be strong
To reign o'er wrong undauntedly.
For lo, we see the heavens bend,
The Angels come with choicest things;
And to their home we would ascend—
Mount upward, as on eagles' wings.

To the "new earth" we have given a "place" to be, when truth-loving souls in the outer order shall have created it. But we would now sing of the "new heaven" in its purity and spiritual beauty, as distinct therefrom as is the sun from the moon.

"Come hither," said the Angel, "and I will show thee the Bride, the Lamb's wife." Marriage in the "new earth" will be between one man and one woman; but, in the language of the Christ Spirit, it is a union between the *Male* (or Jewish Pentecostal) Church, and the *Female* (or Gentile Pentecostal) Church. They were betrothed 1840 years ago ("He that hath the Bride is the Bridegroom), and have now just grown to "the measure of the stature of man" and woman—*Two Orders*—"in Christ."

Jesus and the twelve Apostles of the *Father* Church, as representatives of the spiritual principles which should be revealed to and in the *Mother* (or *Gentile Pentecostal*) Church, were the "corner stone" and foundation of the *Jewish Pentecostal* Church, which had the Mosaic Law as a basis, but did not possess the revelation of the *Mother Spirit* in Deity, or in Christ. The *Gentile Pentecostal* Church, however, does possess that inestimable treasure—the revelation of the *Mother Spirit*; but, being "without the Law" of Moses, it cannot, at present, sing the song of Moses, the servant of God—all of those beautiful natural truths which will constitute the glory of the "new earth," as set forth in our preceding article, in 1873.

During the 1260 years' reign of Antichrist, ending in 1792 or 3,* these two systems, or-

ders, and peoples existed, one on earth, the other in the spirit world, and acted upon each other for the progress of the race. The holy Jerusalem, or city of the Jews—the first Pentecostal Church—"was caught up to God," away from the persecuting *spirit* of heathen Rome, and was his throne in the spirit world; and was also the source and fountain of inspiration to the "two witnesses," who were continually delivering their testimony, and being slain by the "beast and its image"—*Catholicism* and *Protestantism*; first physically, then spiritually; until the kingdom of Antichrist has become full of their "dead bodies"—"names"—sects.

When, in the fullness of time, the Christ Spirit began, through a *female* in England, to be revealed, as it had been revealed through a *male* in Judea, the Church had to flee from the face of the English Lion, as it had "fled from the face of the Roman Dragon;" for, at that time, there was "no place" of refuge for it upon earth. Therefore "it was caught up" to the land of souls. Persecution had "destroyed the *body*," but could not destroy the spiritual organization. But, in 1774, the Church "fled into the wilderness of this "new world," from the face of the English Lion, and it came to the help of the American Eagle. For Mother Ann proclaimed the Independence of the United States Government that should be finally and successfully established; as also liberty of conscience, through its agency.

John continues: "He (the Angel) carried me away, in spirit, to a great and high mountain, and showed me (in the spirit world) that great city, the holy Jerusalem"—the Jewish Christian Church (in which there had been a war between the saints and the Dragon and his angels—Roman heathens in the spirit world—until they were cast out), "descending out of heaven from God;" see Rev. xxi. It had a "wall" of separation from the "new earth," "great and high; twelve gates, and twelve Angels" guarding them; "and names written thereon, which are the names of the twelve tribes of Israel. For in the spirit world, as on the earth, Jesus was sent to its "lost sheep." The city was four-square, and, when measured, it "was a hundred and forty-four cubits, the measure of a man, that is, of the Angel;" the number *twelve* denoting the natural, or generating man; twelve times twelve, the celibate or resurrected angelic man.

And the many "precious stones" bear to the earthly man and woman—the "new earth"—the same relation that resurrection spiritual principles bear to the heavenly man

and woman, or "new heaven." There was seen no physical "temple, and neither sun nor moon; for the glory of God did lighten it; and the Lamb"—the Christ Spirit—"is the light thereof." It was spiritual to that degree, that neither John nor his inspiring Angel, who was one of the ancient "Prophets," could comprehend it. Nor has any generative man or woman ever been able to look into this Apocalyptic book without becoming blind; and "any such person attempting to explain this book is crazy, or will become so."—*Emerson*.

Yet the natural man and woman in the "new earth" may "walk in the light of it," as of a spiritual sun; for the Law of Moses shall go forth from Zion, and the word of revelation shall come up from Jerusalem. And "the kings"—leaders in the earthly order—"shall bring their honor and glory into it." "And the gates thereof shall not be shut at all by day; for there shall be *no night* there." But there will be a continual ascension of individuals from the "new earth" into the "new heaven." Yet "there shall in nowise enter into it any thing that defileth, or that worketh abomination, or that maketh or loveth a lie;" but only those whose virgin characters are "written in the Lamb's book of life."

"Blessed," in the "new earth," "are they who do his commandments, that they may finally have a right to the tree of life"—of spirituality; and may enter, through the gate of *confession*, into the city of God—the "new heaven"—while yet in the body. "They sing a new song before the throne," or Church, which none but the twelve times twelve can learn; these being "virgins," who were "redeemed from the earth, and are not defiled" with generative men or women.

The first Gospel Church had its representative *men*; the second, its representative *women*. These two are the "angels who neither marry nor give in marriage."

"I looked, and behold a white cloud, and upon the cloud one sat, like unto the son of man"—a *woman*—"having on her head a golden crown, and in her hand a sharp sickle. And to her an Angel said: Thrust in thy sickle, and reap; for the time has come for thee to reap; for the harvest of the earth is ripe; and she thrust in her sickle, and the earth was reaped." Does not *Shaker celibacy* reap a man or woman from the earthly order, and bring it to an end in them?

But "the plowman may overtake the reaper," and the sower may soon follow; and thus the *Two Orders*—"the new heaven and the new earth"—may run parallel forever;

* In this, Cumming, Shimeal, and the Shakers, respectively (in their critical calculations) agree.

or until this planet is exhausted of its vitality, and falls back into the sun, from whence (some say) it was originally projected.

It is a well-known fact, that the Church-and-State theologians utterly ignore the Mosaic Law; and that, from the days of Constantine to those of President Edwards, they have waged against it an unrelenting war. Gentle Christianity rests upon the Justinian Code and the Roman Pandects, exactly as Jewish Christianity rested upon the Law and the Prophets. Blackstone refers, not to Jewish, but to Roman Law as authority.

In the relation of the sexes, and of property, "an English woman," says Dixon, "is far worse off than any of her swarthy sisters of Egypt, or Bengal." "We get our marriage laws from the Roman Pandects; the Moslems get theirs from the Koran. In this difference of origin lies the secret of their difference in tone and spirit. Our laws have a civil and commercial source; theirs a moral and religious source. Primarily, theirs are Mosaic, as Mahomet was a lineal descendant of Abraham, through Ishmael, his son." (P. 294.)

"Here, indeed, an inquirer strikes his ax upon the root of our 'Babylon' system. Our life is a divided duty: a moral life based upon the Gospel; a family life based upon Civil Law. Thus, while our morals have their life in Christianity, our statutes have their root in Paganism."

"The truth is, we English and Americans have hardly yet embraced Christianity as a scheme of life. We find our religion at church; and, when we have sung our psalms, and breathed our prayers, we go back into the streets, to be governed for another week by our Pagan Law."

MEETINGS OF SHAKERS AND SPIRITUALISTS IN NEW YORK.

THAT the Metropolis needs a baptism of salvation, equal to the supply of water that surrounds it, some will hardly deny. If this salvation should ever reach any of its denizens, it will be through the instrumentality of those who are saved from the sins with which this and other cities are notoriously afflicted. *They need "Saviours."*

Upon the appeal of a lover of truth—J. M. Peebles—that "Zion must have a hearing in New York," ten of us girded ourselves for the mission, and were hailed by the beautiful morning of Nov. 22d, 1873. We quartered at the hospitable "*New Hygienic Home*"—clean, quiet, and restful—at whose head stands Dr. Miller, who finds it more difficult to relieve his patients of the effects of other doctors' medicines than to effect permanent relief from disease. As a "Home," or "Cure," we recommend travelers to 41, West Twenty-sixth street.

On Sabbath morning, we repaired to *Robinson Hall*, which was soon comfortably filled by a thoughtful and respectful audience. J. M. Peebles welcomed and introduced us in (as we felt) very flattering terms, which we are laboring to feel may some day be deservedly bestowed. Singing, by the excellent choir of the "*North*," followed, with much interest. The writer was next introduced; and, though our efforts were very well received, we proved only a kind of John Baptist to the speaker of the

evening, which we were contented and duly prepared to be. Eldress A. Doolittle followed in a few well-timed remarks upon the increased facilities for obtaining knowledge of the truth, and the necessity of obedience thereto. Her words were received with evident satisfaction, and much outward approval. A few more songs, and then our Morning Meeting closed.

In the Afternoon, we attended the *Lyceum*, spoke to, and sang for, the children, and witnessed the movements of the Spirit upon some individuals, who lost all control of themselves.

In the Evening, we reached the Hall early, yet found it nearly filled with impatient auditors of seemingly select minds, who were conscious of their needs, and appeared to realize that they were soon to receive satisfaction. A few songs opened the meeting. Elder F. W. Evans came forward, and taking for his theme the Leaders of the December and January Nos. of the "*Shaker and Shakeress*," spoke, for more than two hours, as we never, upon any occasion, heard him or any other man speak. Thus to hold an audience, as crowded as was that, for so long a period, required both talent and the power of truth to accomplish.

Several Reporters for the City Press occupied places on the platform; and, although beginning with the speaker, they soon became too interested to continue reporting. We followed him for an hour and a half, reporting sufficient to fill six columns of this our Monthly, when we too became enchained by seeing and hearing. Such indeed was the discourse, that we should require six times its period of delivery to report the whole of it. There were laid down the most thoroughly radical premises in truthful systematic theology; and upon these were built up the beautiful structures of a *new earth* and a *new heaven*. Arts, sciences, history, orthodoxy, infidelity, land reforms, land limitations, social life with sectarian proclivities, lawyer-craft, priestcraft, and doctor-craft, all came in for their share of elucidation and justice at his hand. The utter abandon with which he scathed the rottenness of man-made creeds, and hypocritical professions, surprised me; and the thought that we were "bearding the lions in their den," led to reflections upon what might be the consequences. Jesus said far less to the Jews, for which they crucified him. And the fact that round upon round of applause greeted the speaker, evidenced the highly-liberal preparation of the people for truth, and their appreciation of the spirit no less than the letter of the Constitution of our country.

Time was, and that not long since, when a *safe conduct* would have been necessary, after such a delivery in this same city. One man, of fine intellect, said to me: "No one but a *Shaker* would have been permitted to speak like that, without a tragical ending." So we thought, so think we now. But of one thing we are assured: Just such facts and undeniable logic, carried into effect in that most wicked of cities, would prove the salvation of thousands.

The sister of R. D. Owen remarked: "If this nation is ever saved, it must be through the Shakers." Other women returned heartfelt thanks for the clear, lucid advocacy of their rights and interests by the speaker. One remarked: "This city needs just such salting, at least once a year, to keep its rottenness from reaching the nostrils of an avenging heaven."

And that noble-hearted, eccentric, but honest, infidel—George Francis Train—who says that he does not believe in a God, or in a Jesus, or in a hereafter, but does believe in Elder Evans and the Shakers, after reaching the Institute, sent up the following note:

"Dear Elder Evans, Congratulations on your magnificent lecture. It should have been taken down in short hand, and published all over the world. You should write it out, and print it in the "*Shaker and Shakeress*."

"Many thanks for so handsomely shutting off the call of the audience, as I requested before you went down. My speaking days are over. The time for action is now at hand."

"George Francis Train."

The evening proved rainy; but this was fortunate; for the Hall would not have held a third of the number who undoubtedly would have made the attempt at an entrance, but were prevented by the unfavorable weather.

This Meeting will prove but a forerunner; and then we move: Ho! for the *Cooper Institute*!

Elder G. A. Lomas, Watervliet, N. Y.

Mt. Lebanon, Sept. 25th, 1873.

BELOVED ELDERS, & BRETHREN & SISTERS OF THE GATHERING ORDER:

I WAS agreeably surprised to find the "SOCIAL GATHERING" in our dwelling-room, when I came in for meeting on Tuesday evening, and am delighted with it, containing, as it does, many excellent hints for our guidance and travel all along the way. It was a real casket, handsomely and tastefully prepared without and within, ornamented with buds of promise, blooming flowers, and ripened fruitage, the products of a self-denying life. Those offerings, proceeding from the heart and life of the contributors, reminds one of the pellucid waters of life, which rise beneath the Altar of Self sacrifice, and flow from under the threshold of the Temple down into the great Sea of human nature, to heal its muddy waters, that the fish therein may live in preparation for the Gospel net. Beloved friends, it brings your spirits very near, as they often are; and I hope the life of every one whose name is there recorded, and all others who have entered the Gospel field, may ever continue under the Altar as a well of "living waters springing up unto everlasting life;" and that they may glow as stars of divine light and beauty, beneath the gradually-extending canopy of the New and Spiritual Creation.

Surely there can be nothing so beautiful and glorious on this earth, as the clean, consecrated, subject sons and daughters of our Heavenly Parentage. O may I never mar this beautiful relation, which is really worth ten-fold the sacrifice required to gain it—yea, a hundred-fold! My feelings were with you all that day. If I had been in need of rest from toil, and were allowed my choice as to how to take it, I would have been with you bodily, without the least desire or temptation to be anywhere else. I am thankful for what you have given us. It is indeed seldom that such a clean messenger, so free from mixture of earth, or taint of error, goes forth in a visible form to enlighten the denizens of this benighted planet. And, if it should be but little heeded now, it will inevitably sow seed that will spring up in some soils, and extend with a widening influence, as the ages roll on, and the actors grow strong by increasing toil and sacrifice.

Reformers, and even anti-christians, having little else than moon or starlight, though they sometimes hit upon real gems of truth, yet are they so embedded in earth, or surrounded by darkness, as to be often like a torch in a cavern: bring them out to the sun, and their light ceases to appear. Hence their fire, brought down from heaven in the sight of men, only enlightens those who are in a like degree of darkness. And so far as they hold the truth in unrighteousness, like those who hear the sayings of Christ and do them not, their impure affections and desires, which are the windows of the soul, are like stained or colored glass, adjusting the light to their pleasures or fancy. The light of mere natural reason, unaided by the wisdom that comes from above, is both adjustable and movable from place to place, and allows its possessor, like one carrying a lantern, to wander in the wilderness of the natural life, as far and as long as he pleases.

Not so with the revealed light that shines in Zion, which proceeds from the primal Source of unchangeable principles, in a direct line through an orderly channel, inviting the wanderer to return thither, and to dwell in a fixed place of abode, in a quiet resting-place, and peaceful habitation, which shall never be taken down, nor one of the stakes thereof be removed forever. Here our God has become unto us a place of broad rivers and confluent streams, wherein shall go no galley (labored system or creed) with oars, neither shall gallant ship (of human-invented schemes) pass thereby. Therefore have we received garments of praise for the spirit of heaviness, and the oil of joy for mourning: for, in the Orders of the Gospel, the Law of Mount Zion, we have a fixed light which will not veer to human caprice and folly, nor accommodate the worldly-wise and carnally-minded; and, if we find we are getting on colored glasses, we can have them removed, if we desire it, by dipping in Jordan, which is but coming into the light of the true and faithful witnesses, who are appointed as watchmen to guard our city, whose walls are salvation, and her gates praise. By thus doing, we renew vital contact with that word of Truth, which is the light of the heavenly and only true life. All such have access to the sanctuary of holiness, where God has promised to meet and commune with us.

Beloved Elder Frederick, Eldress Antoinette, and co-laborers, your lives of devotion are known. We bless your lives of consecration; and may we imitate your righteous example, by obedience and faithfulness in the trust committed to us, to prove our sincerity by good works.

In much love, from your brother, who is deeply interested in all efforts to hasten the work which shall cause the knowledge of the goodness and glory of God to cover the earth as the waters cover the seas.

Alonzo Hollister.

PS. Our Elders unite in sending their love.

Long speeches, long letters, long communications, are out of place these stirring times. We have a whole world's news to look after and put in order for our readers over night. Remember that, kind correspondents and contributors. Avoid parentheses. Drop the semi-colons altogether. Make the spaces between your periods as brief as possible. Shake out the adjectives without remorse. Sacrifice the pet metaphors. Be not led away by the lovers of antithesis, or alliteration. Be clear and crisp, pertinent alike in your invectives, eulogies, and recommendations. Think of the Lord's prayer, and then of the awkward substitute served up by sensation-mongers in too many pulpits. That flights of tawdry rhetoric, and volleys of expletives; what endless repetitions of tedious details weary and disgust the hearer. It is frightful to think of the time wasted by these self-parading petitioners and long-winded inditers of many-headed sermons. Life is too short, too full of cares and duties; to be thrown away thus. The best advice, the brightest wit, the deepest wisdom, come over in small packages. — *Boston Globe*.

TRUTH FOR YOUTH.

To all the youthful readers of the "*Shaker and Shakeress*" in Zion. None of you can lift the curtain that conceals the events of 1874; but if you will commence with the purpose, as well as the wish, that the year shall be to you all a fruitful one in spiritual progress, then you need not fear what coming time will bring. Resolve from this day that your beloved Elders and caretakers, who love you "with that love which God does bless," shall have nothing from you but truthful words, and ready obedience. For nothing is beautiful but truth. This sentiment, though true, has been deplorably neglected. But truth does not need untruth to bring out its beauty. The object of uttering an untruth is generally to conceal a fault; but, as this end is seldom attained, the one who utters it adds another to it. In point of prudence, even, an honest confession will always serve you better.

Truth is all important. It alone, more than all other qualities put together, will give character to youth, and is of itself a rich inheritance, of greater worth than mines of silver or gold. It is related of one of the ancient kings, that, when asked what was the first thing he learned, he replied, "*To tell the truth*." He was fortunate in having good instructors. Had he lived in this day, many would have instructed him differently. Remember, then, if you wish to be loved and respected, you must be known; but you cannot be known unless you speak the truth from your heart, and act the truth in your life. Again: The mariner who should put to sea without chart or compass, trusting to his own knowledge, would, without doubt, on the first stormy night, bitterly repent of his folly. How much greater is the folly of those who, trusting to their own ways, refuse to be guided by the "Spirit of Truth," which would lead them to perfect happiness. There is a way that seemeth right, but the end thereof is death. Prov. 16: 25.

Here, then, is the conclusion: Imminent perils surround the youth; but the greatest of all perils is the danger of trusting to your own heart. Youth, beware! lean not to your own understanding; own God in the appointed Lead, and all will be well. Though you are weak and unwise, yet God is wise and strong, able to guide and protect all who trust in Him.

Daniel Orcutt, Enfield, Conn.

"I THANK God for our little paper, the "*Shaker and Shakeress*"; I greatly bless its editor and editress. Much have I learned by perusing it. How thankful I was to have you come and visit us; please to come again as soon as you can.

I have now entered into quite a labor of mind against all mental and physical disease. Be so kind as to help me all you can. A great day this is, surely. I want to be a Progressionist, like yourself. I am longing for the time to come when all animals will be in their own climate; when the lower orders will not have to be slain — yea, more — when they will not have to work to support poor, lazy man.

Be so kind as to explain about the "new heavens and the new earth," whether those in the latter are to have "all things common," the same as the former.

Please accept an abundance of love from us all.

Your Gospel son,

Henry L. Davidson, West Gloucester, Me.

LIBERAL OFFER.

All persons who will remit fifty cents for this number shall receive, free, eleven more numbers.

DISSATISFACTION.

THE more contented people are in any state short of the resurrection, the more desperate is their condition. Stagnant water is proverbially unhealthy. The more men are absorbed, and find enjoyment, in the pursuits of earth for selfish purposes, the less probable is it that they will be quickened by the Spirit of Truth. As long as men are contented with the pleasure which indulgence of their passions brings, and with the comfort which wealth and the present false organization of society bring, so long will they be out of reach of the pure pleasures of self-denial. Indeed, they can have no conception of the fact that there are delights therein, which immeasurably surpass every earthly satisfaction. To them every thing which cuts off any selfish gratification is loathsome. Those who live lives of virgin purity, consecrated to holiness and truth, are to them ignorant bigots. Cut off from all living hope in the future, they cannot realize the welling up of eternal life in the souls of those despised ones. Yet happiness can be found through an awakened and justified conscience alone. But the more we reconcile ourselves to worldly pursuits, with the inevitable consequences — deception, the greed of gain, worldly pride, with more or less of sinking into the mire of sensuality — the more will the conscience become deadened, the farther off will become the prospect of eternal life, the harder will it be to shake off the bondage of the world when truth strikes irresistibly on us.

Dissatisfaction alone with existing circumstances, on the part of those who are on Nature's plane, will lead to that yearning after something that can satisfy the soul, which is the best preparation for enlightenment into divine truth. Nothing ought to satisfy a rational being short of the possession of principles which can redeem the soul from the power of evil, and that can bring it into a state of justified relation to the Deity — the only state in which continual progress in Christian qualities is possible.

It is not those who are satisfied with an easy, good-natured life, who do any thing to exalt their race. Though they may do but little active harm, they are utterly incapable of making the sacrifice and effort which spiritual progress demands. As the testimony of the First Christian Church was "Awake from the death of sin," with a foreshadowing of the resurrection; so the more vital testimony of the Second Christian Church is "Awake from the death of Nature," with the full proclamation of the resurrection for humanity while in time. Thus, those who cannot be satisfied with natural affections and interests, and with sin, who restlessly and eagerly seek to know and realize divine blessings, such have been the witnesses of God in all ages of the world; such were those who founded the Second Kingdom of Christ on earth; and such are those who are building up that kingdom in this day.

But, while the only hope of salvation for man lies in dissatisfaction with a life of nature, sin, and earthly pursuits, he ought not to be ungrateful to God for the blessings which he receives in his present condition. He should be thankful for his existence; for the prospect or the possession of a sphere of usefulness; for the numberless pure blessings which all men receive unasked from their Creator; but no man or woman should be satisfied with a state of life in which they are obliged to violate their consciences, in which they are conscious that they are cut off from the life in God.

T. J. Stroud, Enfield, Conn.

THE man who yields to anger, and seeks to appease his disturbed temper by inflicting upon his horse, or other domestic animal, an unmerited punishment, is injuring himself in a great degree. Such a man will, in a short time, become morally depraved, and incapable of rendering any true sympathy for man or beast. It will destroy those beautiful traits of character that make a man manly, and should be the distinctive marks of his affinity with God, as a son of the Most High.

E. C. W.

THE life of an honest man is a beautiful poem; and every human being who reads it feels better, stronger, more hopeful for it.

New York, November 24, 1873.

ELDER F. W. EVANS,

*Messenger of the Lord—the
Female in Deity:*

ACCEPT the warmest thanks in behalf of the Shaker sisters of New York City, whose sentiments you so bravely and admirably expressed in Robinson Hall last Sunday evening.

Not in the whole city of New York, or Brooklyn, do we know of a platform where Woman is invited to advocate the grand truths which for years have inspired her, from what you would doubtless term the seventh or Christ Heaven.

Man is the great red dragon who has usurped every place of honor and trust, and who faces her in the wilderness travail of her soul. Does she want a church? a man owns and controls it. A public hall? she must apply to a man. Even the deciding power of who shall supply the rostrum of the liberal Spiritualists is a man, or a woman whom man places in power.

The qualifications in Woman for pre-eminence and preferment demanded by man are not *Shakerism*, but they are those that will pander to his lusts either under the cloak of "Free Love" or beneath the darker mantle of hypocrisy.

Who are the women that can support a paper in New York city? Those who advocate and practise "Free Love." Who are the women whose lectures are reported in the newspapers and who can get a "respectable" man to introduce them to a public audience? Those whose bodies and souls are under the psychological influence of man. Would woman build or hire a hall for herself, she has no money, no strength—nothing. Every place of business is run by man, and he dolefully stints her wages even; she often compromising virtue to hold any place.

Is she the wife of a millionaire, she is no less a slave. He carries the purse, and will lavish its contents only upon doll faces who will gratify his passions. Intellectual and inspired women have no foothold upon earth; and, while the Shaker brothers brought along an equal number of their sisters to occupy the Spiritual rostrum, they were welcomed by the Spiritual brothers, but the *Soul-women* of this movement were not even notified of their coming, or given the liberty to express their glad welcome before the public. And the only place among the Spiritualists, even where they can possibly obtain a hearing is at the "Spiritual Conference." Here, each person (every Sunday) who first commands the floor, has the privilege of ten minutes free speech; and, if a woman is spry and bold enough, she can push her way, in spite of tonguey and aggressive men that jump the moment the last speaker is seated.

Woman, subjugated by man, has brought forth monstrosities, great red dragons, whose horns of power have hemmed her up in this Great City of Babylon, from which she has apparently no avenue of escape; (but she hails in Elder F. W. Evans a sign and promise of future deliverance;) that is the reason the country is on the verge of ruin; that is the reason licentiousness prevails; therein is the cause of "great expectation," and why the tormenting smoke of tobacco ascends upward forever and ever.

The country is flooded by the dragon, and Woman is suppressed in her birth-pangs for the nation.

And this is her only opportunity of stealing a chance to offer the right hand of fellowship to our dear Shaker brothers and sisters.

*The travelling Daughters of Zion,
in New York City.*

THE RISE AND FALL OF EMPIRES.

ALL that has been said, or may be said of Empires, may, without much stretching, be said of races, generations, and individuals. All have their culminating point, their ascending and descending grades.

By fidelity to nature, by stern self discipline, especially as respects diet and the use of the reproductive functions, through successive generations, the culminating point of that family stock is achieved, to wit: the production of a choice type of the race homo—a happy combination of the intellectual and moral elements in the human make-up.

Now, let us go back on the record. Do we, in any case, find that high attainment transmissible by ordinary generations? Does it not appear that liberal, intellectual endowment, and high moral culture, lift their possessor above the reproducing plane?

Where, in lineal descent, do we find the Moseses, the Solomons, the Jesuses, the Washingtons, the Jeffersons, or the Paines?

The individuals aforesaid, were the culminating point of that family stock. The reproducing of God's image and likeness is a highly responsible office. Such high official functionaries should, in no case, be cumbered with serving the commonwealth in any other official capacity.

Pater-familias should have undivided use of his capabilities to provide ways and means. Mater-familias should have full liberty to care for the little ones, unencumbered with other official serving.

In the coming new earth it must be so. Another, an intellectual class—celibates—must run the Government machine, wholly unencumbered with domestic cares and responsibilities.

When the new earth is fully actualized, all departments, each in its own order, working harmoniously—don't you think the morning stars may sing together, and the daughters and sons of God shout for joy?

Then will the new heaven be replenished with material not marred in the hands of the potter.

Oliver Prentiss, Mt. Lebanon, N. Y.

A PRAYER.

O LORD, thou who seest all things, and orderest aright the way of the sincere, enlarge the scope of our understanding, that we may comprehend the truthful import of thy requirements to us. O God, unlock the prison doors, so strongly barred by our own transgressions, perverted habits, and sensual hankerings for unnatural stimulation. Make us, O Lord, to feel satisfied with, and thankful for, thy instruction, plainly showing us how to escape from the present quagmire of disease and premature deaths, mainly induced by our own transgressions.

Distil, O Lord, the bright shining rays of thy truthfulness into our souls, to understand that there is no transgression of thy law, either in mind or body, without its attached penalty, according to the greatness of its duration, amount, and number. O God, open our hearts to understand that thy primitive natural laws are all truthfulness, reflecting thine own image of beauty, perfection, and health; and that all the misery and trouble comes from the many sought-out inventions of man, perverting thy natural law, in both his doings, habits, tastes, and inclinations, thus unhooking thy whole economy for his true comfort and happiness.

O God, open our eyes to see and obey the truth, and gird us with thy armour of strength so sufficiently that we may no longer hanker after the flesh-pots of Egypt, or unnatural poisons and narcotics, or thirst for stimulants in this our day.

And thus, O Lord, shall we be enabled, by degrees, to travel into the full perfection of thy present requirements—freedom from sickness, disease, and premature deaths, satisfied with the real needfuls of life, instead of their fancies. And all the praise, honor, and glory shall forevermore be thine. AMEN.

Ayer, Mass. Sept. 21, 1873.

MUCH-BELOVED ELDER FREDERICK:

WILL you please have the kindness to send me one hundred copies of the "*Shaker and Shakeress*," containing the "Social Gathering" the modern "Jacob's Ladder;" for, of a truth, on that day, "the angels of God ascended and descended on it," and the rest of the vision (though it seems to tarry) is sure of fulfillment in spiritual Israel. See Gen. 28: 12 to 15 inclusive.

Though I was not apprised of the time of the gathering, yet, not far from that time, I prepared the inclosed poem, Truly the Lion and the Lamb have commenced their state of quiescence, and the Lamb is *outside* of the Lion; not forced, but protected by the secular arm. I was both edified and inspired in reading the record of that heaven-blessed day; I found there no finality-pins to mark the place where aspiration perished, to rob the more blessed future. If one-half of man has not been an entire failure, what may we expect of a whole man? for, when woman holds her station, man alone can never fall. Then blessed, thrice blessed, are the virgins! Heaven ever recognizes the white-robed passport. Your article on "Judgment" came with divine unction to my spirit; it has seemed for years that we were experiencing the judgment of our time, for our idolatrous veneration of the past, of persons and mediums, in place of vital advancing principles of truth. There seems to be a prevailing disease of looking back to something great and grand (well nigh final), and stretching the imagination forward to something still grander; in the distant future; almost forgetting that we live to-day, and that our work is ever before us. To assert such truths, insures an unwelcome and undeserved appellation. God bless you, Elder Frederick.

Gratefully thine, unqualified love to all.

Eljah Myrick.

Worcester, Mass. Oct. 6, 1873.

ELDER F. EVANS.

DEAR SIR: You will perceive by this, that I have settled down here in Worcester, and shall be obliged, if you will change my address on your books, as I am seldom at Fitchburg. I was up there last week, and found two Nos. of the "*Shaker and Shakeress*." In the multitude of cares, in establishing our office, advertising, mailing circulars, etc., I quite forgot to order my paper sent here. I take great pleasure in perusing the contents of the "Monthly," and perhaps may find much profit. It is a spicy, earnest, readable sheet, attacking boldly, and with a trenchant blade, some of the worst plague spots that are festering and corrupting the morals of the nation. We need just such a fearless exponent of truth and purity in every family in the land. May its influence extend, and take deep hold, until the people in and out of the churches shall see and feel how far short the present teachings of so-called Christian ministers are of the Christ model, as exemplified by him they profess to represent; and until they realize how unChristlike is much that is called Christianity.

With earnest wishes for your success in your reformatory efforts,

I am, sir, respectfully yours,

B. G. Barto.

SHAKERESS.

A. DOOLITTLE, EDITRESS.

TO THE FRIENDS AND SUPPORTERS OF THE
SHAKER AND SHAKERESS, GREETING:

TWELVE months have passed since we sought aid from our Gospel kindred in a new field of labor. As we then stated, it was by the earnest solicitations of many friends and inquirers outside of our community, who seemed to think that duty demanded a greater effort on our part to make known the fundamental principles of our institution, religious belief, etc., to the world at large (as far as we could gain access), and to frankly "give our reasons for the hope" and faith "that is in us" (and which has hitherto been our chief burden to actualize in daily life), that we were induced to engage our services in bearing to those who had ears to hear what the Sisterhood of the Shaker Societies had to offer in defense of our religious faith and the reasons for reducing that faith to practice.

Our efforts in this direction have been sincere, our services freely rendered, and our deep and earnest prayers have been that God might be honored, our Gospel kindred comforted, and that humanity, through this humble agency, might receive some new thoughts and new aspirations for the higher life; and, with us, be led to the conclusion that holiness of character is profitable to all in this life, as preparatory to entering upon the great future in the unseen world. We have made our record for the year 1873, and time must decide for or against its value.

Journalism has become a great institution in all civilized countries; but *America* is a receptacle, not only from the "father land" and "mother country," but all nations and peoples find a home in this "broad land of liberty;" and hence the press is brought into requisition, and wields a greater power than in any other nation. It is (speaking after the manner of men) "the lever that moves the world," and moulds society in secular matters, and in a religious point of view; but there is a "Providence"—a power behind—"that shapes our destinies," will it as we may.

Amid such a variety of periodicals and newspapers which fly through the land, containing advertisements for commercial departments, crimes and casualties for lovers of the marvelous, and politics for office seekers, we cannot reasonably expect that a small "Monthly," containing none of the foregoing, but which condemns the ungodly practices of the age in which we live, and would seek to reason dispassionately of cause and effect, would receive a large amount of patronage. Yet we rejoice to acknowledge that there are many candid and thoughtful persons who desire an increase of physical, moral, and spiritual truth in what is called Christendom to-day, and who feel deeply for the welfare of our race; and they cry, "Lord, what shall we do to be saved! Give us the bread of life through thine own instrumentality, and we will bless the means." "Only save us from the destructive elements which are sweeping through the land, the effect of raging, unsubdued passions in human souls; that is all we ask." Such persons are glad to receive the "Shaker and Shakeress," and make it a welcome messenger to their family circles, and

feel that they are benefited by its moral tone, and are made better by its religious teachings, and heavenly inspirational influence.

Many who have sung of the beautiful star that arose in the eastern hemisphere, which indicated where the young child might be found, who was to be the medium of the Christ Spirit that was about to visit the earth, now look upon the *Shaker and Shakeress* as another star, that has appeared in the spiritual horizon, pointing those who have studied the prophetic periods, and are watching the signs of the times, to the place where the second appearing of the Christ Spirit may be found in a "cloud of witnessing saints," who testify that "now has come new life and strength," by the power of the Christ manifested through both male and female, and that the gathering of the saints has begun. Such say to us, "Do not let the light of that star go out! by all means let it continue to shine!"

Now that we have concluded to extend the publication of the dual sheet through 1874 (if life and strength should be preserved), we solicit contributions from the Sisterhood in every Society, and we ask you to seek, through faith, humility, and prayer, for Divine assistance. We need aid from resurrected spirits, that we may receive inspiration from on high, to enable us to "give meat in due season" to all who are prepared to receive. If we keep our eyes turned toward the Fountain of light and love, we shall receive new supplies of living inspiration, and our understandings will open to new truth, and our spirits will yearn for a growth in an endless life; and thus we shall be prepared to leave the dead past, and drink of the pure waters of divine revelation, which makes the work of God an *ever-living, present work*.

Let us, my dear Gospel Sisters, rise above selfishness, and, through pure love to truth, and love to human kind, arm ourselves anew for another race. The heavens are full of truth; let us wrestle in spirit to attain thereunto, open our hearts to receive, and stretch forth our hands to grasp the hands of the angels, and they will delight to fill them with pearly gems which are found on the banks of the beautiful river which flows through and gladdens the celestial city, where nothing can enter that is impure, defiling or deceiving. Thither let us wend our way, dear Gospel friends, and by diligence and self-sacrifice, induce others to join our ranks, and with us journey homeward to the rest of God. We would now speak peace in well-doing to the whole "Household of Faith," and wish all "a happy new year."

DEAR ELDERESS ANTOINETTE.

We would say a word to you concerning the "*Shaker and Shakeress*." It is a blessing to the world, and we want it continued; for it is among the brightest stars that ever shone in the New Heavens, or lighted the New Earth! May no dark cloud ever obscure its brilliancy, or dim its lustre! Though it was small in its beginning, yet it has thrown great light upon inquiring minds.

Believers need it, to guide their feet up the high hills of Truth, and through the green fields of progression.

When the toils of the day are over, we can look upon its pages and find inspiring thoughts and glorious hopes, and are lifted in spirit above the perishable things of time, and feel joy and

rest. It is a comforting Angel! Gospel Truth is written upon its wings of snowy whiteness. It is like a beautiful banner of purity waving in the soft breezes of love, which blow from the summer land, which lies just beyond. It must not, shall not fade away!

I send a few thoughts upon "Woman;" and if you think proper, please give it a little corner in the "*Shakeress*."

THE VOICE OF WOMAN.

In this age of progress, when the sunlight of heaven is shedding its golden rays of divine revelation upon us, and a deep and holy inspiration, from the Eternal Fountain of Goodness and Love, kindles anew the fires of truth in many prepared souls, there is still a voice of lamentation heard in our land. Whence does it proceed? from the virgin daughters of Zion? Ah, nay! "These are they upon whom the ends of the world have come"—the end of the generative life. It comes from those who have been oppressed by the iron rule of fashion, and public opinion, and held in bondage by old theologies and commands, such as Paul gave in his time: that "women should submit themselves unto their husbands in every thing—keep silence in the churches,"—and if they really wanted to know any thing, they might "ask their husbands at home." That part of the Scripture text has been remarkably well remembered; but "Husbands, love your wives as Christ loved the Church, has been little thought of, and less understood and acted upon.

Many enlightened females, in this day, are becoming restive under the yoke thus imposed; and are seeking for newly-inspired Apostles, who will give new commandments that will meet the demands of the present age, and give woman power over her own body, and an equal right with man, to think, speak, and act according to the dictates of her own reason and conscience!

Error darkens the windows of the soul; and is ever blind to its own weakness and deformity. We now hear the cry "Let there be light!" and let Truth sweep error away, and triumph over every form of evil!

Now, the question arises, "What is the duty of the daughters of Zion who have fled the house of bondage, and, through the Christ baptism, have found liberty, being no longer servants to sin? Is it not our duty to hold that liberty sacred, and to use it to help others of our sex to attain to the same condition of freedom? Let us arise, and, like the good Samaritan of whom we read, reach out the helping hand to aid in the glorious work of emancipating Woman from her present condition of servitude to the lower instincts of her nature. Let us proclaim aloud, "There is redemption for Woman!" Let us seek, by precept and example, to draw souls away from the paths of sin, which lead down to destruction.

Within the past few years, much has been said, and written, concerning the *Rights of Woman*; and a variety of opinions exist to-day upon this important subject.

I well remember a few remarks that were made by Eldress A. Doolittle, in a Convention held by the Shakers in the city of Boston, in the year 1869, which, in substance, were as follows: "Much is said at the present time about *Woman's Rights*. There is another question which is to my mind of equal importance, i.e. What are *Woman's Duties*? According to Bible history, *Woman* was first in transgression! This, the *old story*, has been handed down from generation to generation, through the past centuries, until we have become weary of it; and we propose a change. If *Woman* was the medium, in the beginning, of leading *man* into sin, let her now become a redemptive agent to lead him out of his fallen condition, up to the higher plane of spiritual life; and, by our good example, and purifying influence, let us blot out the curse that has so long rested upon our sex."

To which we heartily respond, *Yes, we have a duty to perform!* Let *Woman* come forth, and act in her proper sphere—the sphere of usefulness, purity, and love—and be what God designed she should be. Let her strip off the garment of *pride* that she has worn so long, and

testify against the evils that are spread broadcast over the land; against the fashions and follies which are so closely interwoven with her existence. Then, she will be able to look with the eye of pity and sympathy upon the erring of her own sex; and, instead of treating them with coldness and indifference, she will be ready to lift up the fallen, and to remove their worn and tattered garments of ignorance and unrighteousness, and guide them into the straight way, by the cross, which leads to immortal life beyond the shores of time. This is *Woman's work!* It is our work, now, to-day.

My Gospel sisters, let us toil early and late, and not be afraid of soiling our hands, if by any means we may win souls to Christ, and help them to find a heavenly parentage, that they may feel a Father's strength and a Mother's love. It is said of Jesus (who was the first to receive the Christ baptism), that he was tempted in all points like others of our race, and was able to succor those who were tempted as he was. And Ann, who was the first baptized daughter of Zion, gained her redemption through tribulation, fasting, prayer, and watching. Let us follow them, and work as they worked; and, like them, depart from all iniquity. Let us sow the seed of true conviction, and if need be, water it with our tears.

Let us enter into the secret chambers of our own hearts, and see that they are clean and pure, fit temples for the indwelling of the Holy Spirit. Then we may with confidence pray for suffering humanity, while our feelings are drawn out toward them in sympathy and love. The Gospel of salvation is God's Gift to us; it is our treasure; may we keep it pure. Then we shall be ministers of strength to the brotherhood of the "Household of Faith," and be as angels of love to one another.

We need the united effort of both brethren and sisters, to carry on the great work that is committed to our keeping. We cannot work alone; we want the aid of men of God, who are strong in the power of truth; those who are honest, pure, and just; who are able to defend the right, and bless our earnest efforts. Thank God, we have such in our beautiful Zion, and we claim them as our spiritual fathers and brothers in the glorious work of redemption.

Eldress Mary A. Gillespie, Alfred, Me.

A SHINING PAGE OF HISTORY.

I SAW a page of history written in words of gold—*Truth*—and gleaming with the light of the sun—*Revelation*. Other pages were turned, but none were so lustrous; some bore the stain of blood—*war*; some had dark spots—*spiritual sins*; others were wreathed in chains, implying tyranny and oppression, on others, again, there was light in the beginning, while a cloud overshadowed the close; signifying a commencement in the Spirit, and an ending in the works of darkness.

I could not clearly define the reading on the shining page, because of its brightness; but, was impressed thus.

The history of all religions is stamped on the ages, and on humanity. Behold what God hath wrought in this latter day. The organization of Believers in Christ's Second Appearing, purely spiritual, and founded in revelation which arose cotemporary with the free infidel American Government, has stood a century in the rectitude of the undying principles of righteousness and practical religion. Its history is untarnished by any of the unhallowed deeds of vain ambition, gross superstition, or sanctified lust, which have dimmed the lustre of goodness, and set the "mark of the beast" in the forehead of religion, in times past; stifling the sources of inspiration, and binding the consciences of men with priestly power.

"The wisdom that cometh from above" has confounded the wise of this world, and brought to naught the understanding of the savants of earth, through the mediumship of an unlettered woman, whose soul drank in the inspiration of the heavens, until it was divinely illumined, whose spirit was uplifted to the Christ sphere, where she was imbued with a baptism of God's love, which is fire to evil, and which led her to confess and forsake sin,

regenerating her life through the agony of death; thus preparing her to come forth, clad in the armor of righteousness, with the breastplate of truth, to bear a testimony so powerful that it has shaken the foundations of the old heavens—false theology, the pompous mockery of religion; and the old earth—the Adamic life in man and woman; supplanting these with the foundations of a new Order—with *virgin purity* (the Christ life) as the basic principle, on which shall be reared the glorious structure of the Second Christian Temple.

Behold the consummating work of God's perfective plan for the redemption of mankind, turning the powers of mind and soul into channels of divine thought and lofty aspiration. Thus is His Spirit (through His appointed mediatorial agencies) acting on the souls of honest men and women, who drink in the Christ testimony, in its second unfolding, "as the thirsty ox drinketh water." Such are the virgins, standing on a sea of glass, "the white" cloud of witnesses" who testify of the efficacy of the work of God in the "latter day." They worship neither man nor woman, but the attributive principles which constitute Deity—the Eternal Father and Mother of all intelligences. Their toil is worship, because consecrated to the good of the greatest number, and performed in the high-toned spirit of Christian love, which re-echoes with blessing to the Giver. Their altar of prayer is the hallowed sanctum of the heart, where faith supplicates, hope inspires, and conscience rules. Their strength in unity is *goodness*. Their pledge of honor, truthfulness of word and action. In daily duty, Progress is the watchword.

No formal creed, with bolts and bars, confine the soul within the narrow limits of sectarian dogmatism; but broad as the universe of our beneficent Creator, so lie the unexplored fields of scientific and spiritual truth, which stand in harmonious relation one with the other. Search for the diamonds and gold; bring hither the sparkling gems of wisdom and knowledge; for the Lord's Temple shall be the conservatory of all good, and His people shall be a praise in the earth, because of the righteousness and purity maintained in their lives.

Martha J. Anderson, Mt. Lebanon.

GRATITUDE.

We thank Thee, Holy Father,
Thou Source of love divine,
For all Thy Gospel givings,
Which worldly joys outshine;—

Our Fathers and our Mothers,
Who kindly for us care;
Good Sisters and good Brothers,
Whose sympathy we share;

Pure bonds of Christian friendship,
Which ne'er can broken be,
Deep wells of pure affection,
And sweets of liberty;

A blessed home of beauty,
Where peace and plenty reign—
A hundred fold of substance—
Industry's honest gain;

A golden cross to carry,
In mercy handed down
From Christ, through Ann and Jesus,
By which to win the crown;

The fires celestial kindled,
To burn within our breast,
Till, through Thine own appointment,
We find supernal rest;

Until we reach the fountain
Of Thy redeeming love,
Which floweth down the mountain,
From out Thy throne above.

For all Thy gracious givings,
While here in time we live,
In fullest consecration
Our hearts to Thee we give.

Julia Johnson, Hancock, Mass.

The Social Evil, as a public question, has submitted itself to legal adjudication in St. Louis. The decision contains the following correct sentiments by Judge Calvin: "The judge says further, it is a special law in its application to but one sex and not to both sexes. In this it is against the spirit of the Bill of Rights. The law should operate uniformly. The offense charged in the information could not be, if the other sex were not participants in it. It is unjust and unfair that of the parties to the offense one should be required to conform to multitudinous and grievous and burdensome regulations, while the other party does not even receive a tacit recognition."

"A WOMAN CLOTHED WITH THE SUN."

(Rev. xii.)

As my eye glances eagerly over the precious outbreathings of the last S. and S. how grateful I feel for the truthful thoughts on "Sun-light." Truthful, because they commend themselves to our reason, our knowledge of science, our experience, our intuitions, and last, but not least, to our own inspirations, as well as those of the Scriptures.

For it would seem that the Prophets and Apostles of the past, from their oft-repeated allusions, understood and acknowledged the powerfully-curative influences of sun-light. The truths of religion are compared to light, sun-rising; and one of the Prophets foretells, "But unto you that fear my name (or that dare not violate my natural laws) shall the Sun of Righteousness arise with healing in his beams; and ye shall grow up as calves of the stall."

As the light of the natural sun pierces into the dark and chilly abodes of earth, it cheers, invigorates, and tones up the circulation, making even the desponding feel that life is not so bad after all; and one more effort must be made. Even so, when the rays from "the Sun of Righteousness" begin to penetrate the crust of worldliness and sin, which, like a damp vapor or chill, has kept the eyes from seeing, and the heart from feeling, the warm and salutary influences from the spiritual Sun; then each dormant germ of love and goodness responds to the quickening and vivifying influences, and, starting in the spiritual life, begins to put on conditions of growth.

And, when they become awakened to see and feel the love from that blessed Mother who is represented as "the woman clothed with" the warmth and glory of "the Sun," and that when like her the moon (and works of darkness) are under their feet, they too can become conquerors, and have dominion over themselves; and their crowns will manifest the progress they have attained in the Christian virtues.

And, as their victory becomes more complete, and these twelve stars shine more brightly, they find that this power with which they become clothed, heals them from their earth wounds, and gives them "joy for the spirit of heaviness;" and they would fain live and bathe in the invigorating influences of not only the spiritual Sun, but its most fitting representative in the natural heavens. As the aches and pains of the body vanish away under its rays, and life becomes healthy, labor ceases to be a burden, self-denial seems easy, cares and burdens vanish, and, with the Psalmist, we exclaim, truly, "Light is sown for the righteous, and gladness for the upright in heart!"

While no forces in Nature are so potent for growth in use and beauty, so are none so sweet, so silent, and withal so powerful, as those represented by the loving, feminine attributes of Deity, as unveiled in the Revelator's thrilling vision of the maternity of the two manifestations of the Christ Spirit, through "the woman clothed with the sun."

And that through her painful travail, and repeated persecutions, the Christ manifestations have found access to mortals, we will ever rejoice; for "now is come salvation, and strength, and the kingdom of our God, and the power of his Christ;" and "whosoever will" may take of these saving influences freely.

Thanks, then, for the blessed sunlight, with its healing and consoling magnetisms, so significant of the powers of good, in banishing the sins and wrongs of the past, and the darkness of superstition, with the gloom of ignorance and oppression. And may it never be said of any of us, that "this is our condemnation that light has come into the world, but we chose darkness rather than light, because our deeds were evil," and would not bear the searching light of the full-orbed Sun of day. May we ever be "children of the light," walking and toiling, speaking and breathing, in the light, that the image of our heavenly Parents may shine in us, even the "Sun of Righteousness" and his purified Bride, all "glorious within."

E. H. Webster, Harvard, Mass.

SELF SACRIFICE.

I LOVE to reflect upon the deeds of noble self-sacrificing souls, both in the past, and at the present time; those who have not counted, and who do not count, their lives dear unto them, nor fear the bitter envy, scorn, and contempt of the masses, if by any means they can uplift humanity in the scale of moral purity, and spiritual truth. Such see many evils afar off, and seek to evade, or fend off their direful influence; and they give their minds to search out the causes which create unhappy conditions, and strive to remove them, that the effects may cease; and they willingly endure hardship and toll while they keep the one object in view.

Although war is unchristian, and belongs to savage tribes (if anywhere), yet I often think of those who struggled to free America from British rule, that there might be one place on this broad earth sacred to liberty, where all nations, kindreds, and colors, might worship God, after this or that manner, as seemed right to them; and I bless the motives which prompted them to action; while *conscience*, and all the better feelings of my nature, recoil at the means used to accomplish so desirable a result.

I love to think of our pilgrim fathers who endured persecution even unto death, rather than violate the truths which were committed to their charge in that day; how they wandered from mountain to mountain, through dark forests, footsore and weary, the cold clods of earth their couch, the starry heavens their canopy, and the wild beasts their watchers.

I honor the Menonites, the Quakers, and the early Methodists, for their self-sacrifice and devotion to principle; for it was the love of God in their souls which prompted them to hold the truth more sacred than their physical lives, or creaturely comforts. They were once known by plainness of dress and manners, and truthfulness of life. Where shall we look to find them now? Where are the suffering martyrs of to-day, who count the truth of more value than worldly honor, riches, carnal pleasure, and self-indulgence? Is the martyr spirit dead? or does it only sleep, to awaken again with renewed energy? As we come down to the Believers in Christ's Second Appearing, what a noble band of self-sacrificing souls were the pioneers in this work! and what mental labor and soul struggles they passed through! In tears and strong supplication, they sought for wisdom from on high, to aid them in laying a foundation for the Second Christian Temple, so deep and strong, that neither the winds of false theologies, nor the vile passions of men, could ever undermine and overthrow it; and, at the same time, to have it broad enough to admit of an endless increase of all that is true and good. They endured physical, mental, and spiritual suffering, that God might be honored, *Truth* progressed, and human souls uplifted from moral degradation, and spiritual death, caused by transgression. They did the work of their day nobly, and have gone to their reward in the heavens. Angels bless their labors, and many honest truth-loving souls, who have built upon the foundation of Gospel law and order, which they laid, by the assistance of Divine Wisdom and Love from the high heavens, honor them, and praise their good deeds, while they give glory to God, with hearts abounding in love and thanks.

Are we as prepared to give our strength, time, and talents, as freely in *our* day, and to do and suffer, according to our ability, as they were? This is a question that all should earnestly put to their own consciences. Shall we be willing to subsist upon the labors of others, without striving to render an equivalent therefor, and to put forth our strongest and best efforts to do something for others? If so, we shall prove ourselves unworthy, and unprofitable servants in the Lord's vineyard. They who seek to occupy an easy chair to-day, expose themselves to be driven by the winds of adversity to-morrow.

If we would wear the laurels of immortal renown, such as purified spirits in the heavenly spheres are constantly weaving into glorious crowns that will not fade or tarnish, then, let us work; work with the Angels, and with

all the good and true in the earth sphere. Let us bless every true reform, and encourage every sincere worker in that field, while we ourselves remain careful to keep the clear line of demarcation and separation between the generative order and life, and the angelic life, which belongs to the resurrection order.

Margaret Pattison, Mt. Lebanon, N. Y.

FOR THE "SHAKERESS."

WHEN I was a child of but eleven years of age, I was taken from the outside world and placed with Believers (or Shakers), where I found spiritual parents and guides, and I learned to understand the meaning of the Apostle's words, "Children, obey your parents in the Lord, for this is right." When I was wayward, my good mothers reproved me kindly, and told me "to go and sin no more;" and I obeyed through love, not through fear. They faithfully instructed me to resist all temptation to seek pleasure through sensual appetites, and warned me not to set my affections upon the perishable riches of this world, but to seek the durable riches of the kingdom of Christ, and to lay up treasures in heaven, and seek those joys that are found at God's right hand, which will never fail. They taught the necessity of imitating the example of our Saviour, and to remember his words, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Although I was placed under the guardianship of kind friends, and received much good instruction, yet I was left to be tried, and to feel what there was in my own heart. My youthful mind (as I became older) was tempted, through passion for worldly pleasure, to look for a more pliant way than the one marked out by Jesus of Nazareth. I turned my thoughts toward the broad road of sinful pleasure and looked to see what was to be found and enjoyed there; and I saw that all that could be obtained from that source was but momentary, and ended in disappointment. And God (through the medium of my conscience) forbade that I should renounce a life of virgin purity, and leave "an hundred-fold of fathers and mothers, and brothers and sisters, and numerous other blessings, for a dish of pottage."

I reflected upon the superior advantages for physical health, and the comforts to be derived therefrom; also of the kind care bestowed in sickness, and of the beautiful surroundings in my Gospel home—of living in companionship with kind loving brethren and sisters, ever forbearing and forgiving, and who were cleanly in their habits of life. It is said that "cleanliness is next to godliness," and I think we may add that there is very little true godliness without it.

"O! then I gazed upon my peaceful cot,
Where the clement bowers entwine;
The land of the strangers tempted me not—
O nay! nor could their home be mine."

Then I turned my eyes and thoughts, and came to the conclusion, that the most excellent and honorable character that any one can form, is by resisting temptation to evil, practicing virtue, and shunning vice, and by consecrating all his or her powers to honor God, by living honestly, justly, and truly.

Those who seek to be shielded from temptation, and for protection from sin, feel that it is a privilege and blessing to be retired from the multitude who throng the broad road, and from the society of those who seek pleasure in unrighteousness.

A truly religious life is not fraught with gloom and sadness; nor does it deprive us of enjoyment in this present state of existence. If we learn to use the things of this world, and not abuse them, we shall find that "pure and undefiled religion" will enhance, not diminish, our happiness.

Amelia Lyman, Enfield, Conn.

Let us, like Moses, choose the wiser part,
Willing to suffer with the good and pure,
Rather than sin, and thus corrupt the heart,
By grasping pleasures which cannot endure.

A. Calver, Mt. Lebanon.

THE POOR.

"THE poor ye have always with you," said Jesus. As the cold, bleak winds of winter are howling about our dwellings, and we gather into our comfortable apartments, made so by the consecrated labors of our predecessors in the Gospel work, coupled with the toils of many who are still with us, how appropriate it is for us to reflect upon the condition of thousands of our fellow-beings who are as good by nature, and perhaps as sincerely desiring to please God (according to their conception of right) as ourselves, and who are filled with dismay at the prospect before them of not being able to meet the inclemency of the winter that has opened upon us with such severity.

There are strong forebodings of suffering among the poorer classes, in consequence of the recent financial crisis, which has thrown many honest laborers out of employment, and which is, more or less, affecting all departments of business.

What an opportunity is now offered for the exercise of Christian charity, that most precious of all Gospel virtues. Many are destitute of suitable clothing, and are without the means to procure fuel to make them comfortable, while others are not even sheltered from the piercing blasts so keenly felt by the homeless wanderer. How sad the reflection that so many human beings (who are brought into existence without their own volition), who are forced by circumstances over which they have no control, to eke out a miserable life of suffering and want, only now and then receiving temporary alleviation. Nor is this all; degradation and crime frequently follow in the wake of those who are destitute of the means of subsistence; for it has been said truly, that "hunger is a sharp thorn;" and, under such circumstances, temptation to sin is very great.

The prayer of Agur, recorded in Scripture, was dictated in wisdom: "Give me neither riches nor poverty, but feed me with food convenient for me, lest I be full, and deny thee, and say, 'Who is the Lord?' or I become poor, and steal, and take the name of God in vain." Would it not be well for those who are rolling in affluence and luxury to pause, amid their lavish expenditures, and remember the words of the Saviour: "The poor ye have always with you." And again, "Inasmuch as ye have ministered unto the necessities of the least of these little ones, ye have ministered unto me."

Rhoda R. Hollister, Mt. Lebanon, N. Y.

THE REWARD OF SACRIFICE.

God will lead forth to fountains pure,
And robe in love divine,
The souls that follow Christ in truth
And all to Him resign.
He will uphold the constant mind,
Through envy's fiery darts,
And spread before the valiant soul
The rest that faith imparts.
He will uproot the strange, wild vine,
And sow the precious seed,
That Christ may keep, and angels bless
In truth and very deed.
And He will raise an ensign high
Above the false and vain,
And call the honest and sincere
Its glory to sustain.
For them a house He will create,
With treasures rich and rare,
Which shall have power to elevate
And bless each loyal heir.
And, when they pass from death to life,
New prospects shall appear;
And they shall walk the golden streets
With kindred spirits dear.
And He will place within each breast
The snow-white dove of peace,
And safe shall be their heritage
Whose joys shall never cease.
He'll cause them there in strength to grow,
And bloom in endless light,
Where seraphs and bright angels meet
With anthems of delight.

Betsy F. Maynard, Harvard, Mass.

THE GLAD NEW YEAR!

m *mp*

I. A - long the sha - dowy sales of time, there floats a murmur soft and low, Now swell - ing in har - mo - nious chime,
sweet notes in mea - sured numbers flow. With joy we catch the glad - some strain, which fills our hearts with lov - ing cheer,
And, echo - ing back a true re - frain, give wel - come to the Glad New Year!

2. Our hopes on starry pinions rise, High aspiration thrills our soul,
A nobler life to realize, Ascending to perfection's goal;
The past with joy and sorrow fraught, Shall from our vision disappear;
The present claims our earnest thought: All hail the bright, the Glad New Year!

4. We tread the vale of time and sense, Amid its phantom-fleeting dreams,
Still longing, with a hope intense, For something that enduring seems;
Yet duty's path we will pursue, Without a doubt or cringing fear;
With lofty aim and purpose true, We'll toil throughout the Glad New Year!

3. Like angels from the realms unseen, Light-wing'd the moments come and go,
The shining links of life, between Ethereal spheres and earth below;
They bear a record of the deeds That cloud, or make our pathway clear;
Broadcast they sow time's precious seeds, And usher in the Glad New Year!

5. The tender cords of purest love, With peace entwined, shall stronger grow;
We'll bear the spirit of the dove, And kindness to the erring show;
With gentle words, and Christ-like deeds, A monument of good we'll rear;
While bliss, that fills our spirit needs, Awaits us in the Glad New Year!

THE NEW YEAR.

With magic key, he comes to ope
Another realm for us to tread;
He bears the shining lamp of hope;
A crown of stars is on his head.
All silently the crystal gate
Swings forward on the field of snow;
We enter, as by power of fate,
And list its closing, soft and low.
The bridge of ice that spann'd the moat
Is drawn up on the other side;
For us there is no ferrying boat;
No backward wave on which to glide;
But footprints even now are seen;
Time waits not for the tardy feet,
But onward speeds, to valleys green,
To bloom of spring, and summer's heat.
Then to the rainbow of the land —
The season born of sun and frost —
Whose half-bewild'ring glories stand
Like sunset clouds on nature toss'd.
But nought alluring can prevail;
Though flaming leaves his pathway strew,
He presses for the snowy vale,
Where once again his life is new.

And, as we contemplate his round,
And view the miracles that rise,
Rich lessons by our souls are found,
That we may keep, to make us wise.
The year expires upon the snow,
And on the snow its life begins;
And, when we leave the life below,
How slight the change the transit wins.

It is for us to work, and bear
Against the curse that bringeth death;
It is for us to gain and share
The pow'r of the Almighty's breath.
That pow'r that made a living soul
Of him who was a mass of clay,
Is needed, like the winds, to roll
Upon humanity to-day.

By revelation's light we read
The grand old myths, and draw their worth;
See God hath sown the spirit-seed
Through all the nations of the earth.
O that each heart might but unfold,
And let its hidden good appear;
The treasured joy, all unforgotten,
Would crown and bless this true New Year.

Cecilia Dwyer, Mt. Lebanon.

NOVITIATE ELDERS AND ELDRESSES.

ELDERS.	POST-OFFICE ADDRESS.	ELDRESSES.
Elder F. W. Evans.....	Mt. Lebanon, Columbia county, N. Y.	Eldress Antoinette Doolittle.
" G. A. Lomas.....	Shakers, Albany county, N. Y.	" Harriet M. Bullard.
" C. G. Reed.....	Sonyea, Livingston county, N. Y.	" Abigail Croaman.
" Simon Mahoe.....	West Pittsfield, Mass.	" Betsey Sneydon.
" H. S. Kellogg.....	Thompsonville, Conn.	" Anna Ervin.
" A. J. Battles.....	South Lee, Mass.	" Harriet Storer.
" Wm. Leonard.....	Ayer, Mass.	" Nancy Fairbanks.
" H. Taber.....	Shirley Village, Mass.	" Lucretia Godfrey.
" Henry Cummings.....	Enfield, N. H.	" Hannah Taylor.
" B. H. Smith.....	Shaker Village, N. H.	" Harriet March.
" J. B. Vance.....	Alfred, Me.	" Eliza Smith.
" Nehemiah Trull.....	West Gloucester, Me.	" Hannah Davis.
" J. S. Prescott.....	Cleveland (Shakers), O.	" Prudence Sawyer.
" Isaac Beale.....	Lebanon (Shakers), O.	" Susannah Farnham.
" Jacob Kulp.....	Pleasant Hill, Ky.	" Betsey Spalding.
" John H. Cooper.....	South Union, Ky.	" Sarah Small.
" Ezra Sherman.....	Preston, Hamilton county, O.	" Betsey G. Case.
" Stephen Ball.....	Dayton (Shakers), O.	" Adaline Wells.

THE EVANGELICAL ALLIANCE was formed in London in 1848. It has held five conferences previous to the present gathering at New York, the last being at Amsterdam, in 1867. The following nine propositions constitute its platform, which would be simply absurd, or worse, for any Unitarian or Universalist to pretend to accept:—

1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The unity of the Godhead and the trinity of the persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, his work of atonement for the sins of mankind, and his mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper.

THERE was a quiet little election in the town of Bushnell, Ill., a few days ago, to obtain an expression of the wishes of the citizens for or against licenses for the sale of intoxicating liquor, and the Judges decided that as it was desirable to obtain the general sentiment, they would receive the votes of the women also. This being made known, 125 ladies assembled at the Methodist Episcopal Church, and thence marched to the polls and deposited their ballots unanimously against license. The vote of the town was strong the same way.

OBITUARY.

GEORGE CURTIS, aged 67, at Mt. Lebanon, N. Y. Nov. 23d.

LUCY LONDON HOWELL, aged 97, at Alfred, Me. Nov. 28th.

OLIVE SALISBURY, aged 79, at Mt. Lebanon, N. Y. Dec. 5th.

RHODA OFFORD, aged 34, at Mt. Lebanon, N. Y. Dec. 10th.